WESTERN RECORDER.

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THE SABBATH.

At a time when so much is said to promote a stricter observance of the Sabbath among us, a few paragraphs from Chalmers on this subject, will doubtless prove acceptable to our readers. In his 10th Sermon of the last volume while illustrating the proposition of the text, that *the Sabbath was made for man, and not man for the Sabbath*, he labours to prove that it is no less the Christian's privilege, and choice, and delight, than his duty, to keep the Sabbath. The following passage appears at the close of this part of his argument.

"Rest assured, that a Christian, having the love of God written in his heart, and denying the Sabbath a place in its affections, is an anomaly that is no where to be found. Every Sabbath image, and every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound, which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it—and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of heaven—and when in solemn audience with the Father, who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, and all the vexations, and all the secularities of an alienated world behind him. O how is it possible, that a man can be under the dominion of a principle of piety, who does not love that day which brings round to piety its most precious opportunities?—How is it possible, that he can wear the character of a religious being, if the very day which offers him the freest time for the lessons and the exercises of religion, is spent in other exercises, or idly suffered to roll over his head in no exercise at all?—How is it possible, that there can exist within him any honest care of his eternity, if the best season for carrying on, without disturbance, the preparations of eternity, pass away in disgust and in weariness?—How is it possible, with all the tenderness of his instinctive nature for the members of his family, that there can be one particle of tenderness for their souls, if this day run on at large from all the restraints of Christian discipline, and careless parents giving themselves up to neglect and to indolence, make no effort to reclaim the wild ignorance of children, untaught, and untrained to that wisdom which is unto salvation? The thing is not to be conceived; and upon the strength of all these impossibles, do we assert, that every real Christian has the love of the Sabbath engraven on the tablet of the inner man—that if you had a window to his bosom, you would there see the fourth commandment filling up as large a space of that epistle, which is written not with ink, but with the Spirit of the living God, as it does on the decalogue of Moses—that this is not the peculiarity of some accidental Christians, meeting our observation on some random walk over the face of Christian society—that it is the constant and universal attribute of all Christians—that in every age of the church the love of the Sabbath, and an honest delight in all its pious and profitable observances, have ever stood out among the visible lineaments of the new creature in Jesus Christ our Lord—that the great Spirit, whose office it is to inscribe the law of God on the hearts of those whose sins are forgiven them, and whom he has admitted into the privileges of his new and his better covenant, has never omitted, in a single instance, to make the remembrance of the Sabbath one of the most conspicuous, and one of the most indelible articles of that inscription. And thus has it happened, that without any statutory enactment in the whole compass of the New Testament upon the subject—without any formal setting forth of Sabbath observation, or any laying down of a Sabbath ceremonial, the grave, the solemn, the regular, and with all this, the affectionate keeping of this distinguished day, has come down to us through a series of eighteen centuries, and may be recognized to this hour as the ever present badge of every Christian individual—and as the great index and palladium of religion in every Christian land."

Chalmers supposes with much truth, that most persons who have no delight in holy things, are endeavouring to convince themselves that there is at least, a probability that the fourth commandment is not now equally binding as formerly, particularly as there is no *special statute in the New Testament enjoining its observance*. He would have them recollect, however, that it was originally engraved by the finger of the Lawgiver, on the same durable material with the other nine; that its observance among the pious, has been held sacred in every age of the world; and above all, that the *law has never been repealed*. In the following remarks which close the sermon, he contrasts the character of the "special pleader," with him who serves his Maker from feelings of attachment.

"What now becomes of him, who, like a special pleader, with a statute book in his hand, thinks that the New Testament has set him at large from every one style of Sabbath observation, because he cannot find in it any laying down of Sabbath observances? He will not own the force of any obligation till it be shown to him as one of the clauses in the bond. His constant appeal is to the bond. He will not exceed, by a single inch, the literalities of the bond.—He will square his every service, and his every offering by the bond—and when he is charged with any one of the misdemeanours of Sabbath-breaking, he will tell you that it is not specified in the bond. Why, my brethren, if the bond be what he stands upon, he just wakens up against himself the old ministry of condemnation. If it be on the just and even footing of the bond, that he chooses to have his exactly literal dealings with God, on this footing God will enter into judgment with him—and soon, and very soon, will he convict him of his glaring deficiencies from his own favourite standard the bond. Ah, my brethren, when a Christian serves his reconciled Father, it is the service of a liberal and spontaneous attachment. His aim is to please him and to glorify him to the uttermost; and he is never more delighted than when it is in his power to offer the God whom he loves, some of those substantial testimonies of affection which no jealousy can extort by any of its enactments, and the letter of no law is able to embody in any of its descriptions. With such a spirit, and such a cordiality within, we cannot doubt for a moment the delight which such a man will take in the Sabbath, and how dear to his bosom will the affecting remembrance be to which it is consecrated—and how diligently he will cultivate its every hour to the purpose for which it was made—and how, knowing that the Sabbath was made for man, he will earnestly and honestly give himself to the task of realizing all its usefulness to himself and to his family. And do you think, that God will not see this? Do you think, that he will stand in need of any literal specifications by which he may mark the character of this man on the day of retribution? Will he not be able to read that epistle which he himself has engraven on the fleshly tablets of his heart? Will he not know his own? Will he not recognize all the lineaments of that new creature, which has been fashioned by his own spirit; and on that day, when the secrets of every heart are laid open, will not the Sabbath observations of an honest and affectionate believer, flowing, as they do, from the impulses of a love for that law which is written on his mind, be put down among those good deeds which shall be found to praise, and honour, and glory, at the solemn reckoning of the judgment seat?"

Evangelical and Literary Magazine.

HONESTY.

The Bible not only requires the moral virtues of truth, justice and honesty, but enforces them with all the authority of heaven, and thus raises them to the rank of religious duties. From the frequency and earnestness with which these principles are inculcated, we may infer their beneficial tendency in promoting human happiness:—observation and experience prove the correctness of this inference. We see and we feel the disappointment, the mischief, the embarrassment, the distress, arising from misrepresentations intended to deceive, from wilful falsehood, from injustice and fraud—all which evils would be prevented by a conscientious regard to the precepts of the Bible, which censures and condemns these vices. *Ye shall not lie one to another*—*Putting away lying, speak every man truth with his neighbour. Lie not one to another, seeing ye have put off the old man. A righteous man hateth lying. Ye shall not steal, neither deal falsely. If thou sellest aught to thy neighbour, or if thou buyest aught of thy neighbour's hand, ye shall not oppress one another.* The Gospel teaches us to *live righteously; to do justice.* This is the will of God, *that no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such.*

That departure from these evangelical principles which does the greatest mischief in society, is found in those who claim a respectable standing for truth and honesty; who would kindle with resentment at the insinuation that they were any thing but men of strict veracity and justice. The notorious liar will deceive but few; for *a lying tongue is but for a moment.* The greatest injury is done to society, not perhaps, by the thief and the robber, but by the numerous train of speculators, sharpers, swindlers, and those who carelessly or wilfully fail in fulfilling their promises, in complying with their contracts, in paying their debts. There are two classes of men whose honesty is not doubtful; the one embraces all those who never pay their just debts, until they are compelled by the civil law; the other, all those who *owe no man any thing*; who pay their debts punctually, and agreeably to their promise. There is a third class, embracing, probably, a large majority, of whose honesty the best, perhaps, that can be said, is, that it is doubtful. A, obtains and appropriates to his own use the property of B, and promises that on a particular day he will make a satisfactory compensation to B, for the use of his property. The promise is reduced to writing, is signed, and sealed, and witnessed. The specified day arrives which is to test the faithfulness and honesty of A: if the payment is made agreeably to promise, he is a man of sound integrity. Yet how often is it the case, that the day arrives and passes away, and the payment is not made, the promise is not fulfilled. Where is the truth of this promise, and the justice of this delay? The promise was that B should receive his compensation on a particular day; but he does not receive it; of course the promise was not true. B, consented that A should have his property without payment till a certain day, but no longer. Every day, therefore, after the one specified, which A delays the payment, he holds this property, not only without, but contrary to the consent of B. Can this be justice? If it be, what then is injustice? Our opinions on these subjects may be thought old-fashioned; we know, indeed, they are not fashionable; because they are not very common. But in our humble opinion, there is neither truth in this promise, nor justice in this transaction. Nor can we deem it a sufficient excuse for A, to allege that he was ready on the appointed day, to make the payment, if B had called on him for this purpose. It is, at least, implied in the promise of A, that he will go to B for this purpose. Still less satisfactory is the plea of forgetfulness. If he was to receive the payment, his memory, in all probability, would not be so treacherous. If truth and justice are matters of so much indifference with him, that he can so easily forget them, it is evident he is but little concerned to deserve the character which he claims. If A, when he made the promise, depended for the means of fulfilling it, on his own industry and economy; and he, at the same time, is idle and wasteful, he is culpable, of course, in the same proportion: such idleness & prodigality are with the forfeiture of his fidelity and honesty. He indulges himself at the expense of another, contrary to his consent. After the promise is made, and before the day arrives, if any occurrence should take place which A could neither prevent nor foresee, and which puts it out of his power to comply with his engagement, then he is clear of suspicion: provided, as soon as possible, he makes B fully acquainted with the fact—the failure is owing to the providence of God, not to his want of principle. If, however, no such event has occurred—if all the resources on which he depended have answered what might have reasonably been expected from them; or if he made the promise without any reasonable prospect, known at the time, of being able to comply with it; then, in addition to falsehood and injustice, no ingenuity, nor even sophistry, can save him from the charge of wilful deception. Had these improbabilities and uncertainties been known, B would not, at least on the same terms, have given him possession of his property, nor placed the same confidence in his promise. This concealment, therefore, was fraudulent and criminal: It is not *walking honestly to them who are without*, nor who are within the church. It is not *providing things honest in the sight of all men*, still less *in the sight of the Lord*, our Judge.

B makes a similar promise to C, and trusts in the fidelity and honesty of A for the means of complying with his engagement. C, placing confidence in B, makes a promise to D, and D again to E, and E to F, and so on. If A deceives B, the failure with all its consequence will roll on to C, and from C to D, and to E and to F. F is urged for payment which he cannot make without a sacrifice. He is perplexed and embarrassed, and his property is sold for one third of its value. F commences a similar process with E, and E with D, &c. all of whom are involved in trouble and loss. Each of them have families who are involved in the same troubles; and whose reasonable expectations of future support and provision are blasted. Had A been a man of truth and honesty, all this trouble and distress would have been prevented.—Had the precepts of the Gospel governed his heart and his life, he would have spoken the truth and acted honestly.

From the Western Carolinian.

MATERNAL AFFECTION.

Who that has seen a mother fondly bending over her infant babe, and gazing with the mixed feeling of love and tenderness on the image which it presents to her, can withhold the tribute of respect? To see her in all the enthusiastic feelings of the heart clasp her offspring to her bosom—to view her lulling by the soft melody of her voice, the helpless innocent into balmy sleep, and to survey her as she watches the sleeping moments of her darling child, while with anxious solicitude she anticipates its every want, is a sight at which heroes and statesmen, philosophers and sages, may stand for a moment and gaze with delight.

Is there a feeling that actuates the human heart so powerful as that of maternal affection? Who but woman, lovely woman, can feel that tender sensation so strong?—The father, indeed, may press his lovely infant to his manly heart; but does it throb with those feelings which irresistibly overcome the mother? Does his masculine form tremble with the same anxious solicitude for the welfare of his child? No; though ties of blood and nature inseparably connect them in the bonds of affection and love, still his insatiate bosom is incapable of the tender feelings of the mother; while she, alive to all the sensibilities of the soul, in a paroxysm of love and delight trembles with the feelings of maternal affection. What power but the Eternal, can separate the fond mother from the being she has given life to. No pathless desert or gloomy forest, nor trackless ocean, with all their unnumbered dangers, can deter her intrepid soul from seeking her offspring in the hour of trial.

Maternal affection is inherent in the nature of women—it is planted within them—it is as lasting as the existence of human feeling: and while reason holds her seat, the feelings of a mother's heart will recognize through the lapse of time, the child of her bosom.

AN ABSENT SON.

A HINT TO MINISTERS.

As we fear it may be the mistake of some ministers, especially in the *early* stages of their labours, to deal in a style of language and argumentation far above the reach of the bulk of their hearers, the following excellent sentiment, from Colton's *Lacon*, may be highly beneficial.—*Evan. Mag.*

"In addressing the multitude we must follow the advice of *Cromwell* to his soldiers, '*Fire low.*' This is the great art of the Methodists. If our eloquence be directed above the heads of our hearers, we shall do no execution. By pointing our arguments *low*, we stand a chance of hitting their *hearts* as well as their heads. In addressing angels, we could hardly raise our eloquence too high—but we must remember that men are not angels. Would we warm them by our eloquence, unlike Mahomet's mountain, it must come down to them, since they cannot raise themselves to it. It must come down to their wants and their wishes—to their hopes and their fears—to their families and fire-sides."

UTILITY OF BIBLES IN SCHOOLS.

From the Appendix to the (London) Hibernian Society's Report.

"On Sunday I read to a number of Roman Catholics who were assembled. They paid the greatest attention: and after I had read the third, fourth, and fifth, chapters of Romans, one of the company observed, 'If people knew the good of the Testament, they would love it more than they do.' I asked him whether he read it: to which he replied, 'That he was not taught to read in his youth, and now he was too old to learn; but, thank God,' said he, 'you may read any chapter in the Testament you please; and if you go one verse astray, I can discover it.' I asked him how he acquired that knowledge; he answered, that about five years ago, he sent his children to one of our schools, one of whom received a Bible at the inspection for his proficiency, and explained the way in which they were inspected, viz. by reading verse and verse about; that he kept his ignorance from his children, who did not know whether he could read or not; and procuring plenty of bog fir to burn, instead of candles, he made them read to him during the winter nights; by means of which he attained the knowledge of the greater part of the Testament by heart. 'O' continued the poor man, while the tears ran down his cheeks, 'I bless the Lord that he put it into my heart to send my children to the Free School.'"

CONVERSION OF A JEW.

A young Jew, at Berditchef, had been led to the examination of the truth of Christianity, by some books given to him by Mr. Moritz. When he heard, that M. and G. were gone to Berlin to join the Christian Church, he could not resist the impulse of his mind, to apply for christian instruction in the same way. But knowing that his friends would oppose his departure, he stole away, under pretence of a journey to Brody upon mercantile business, and set out in search of his old friends. He did not know indeed, whether they were still in Berlin, or whether they might not be gone to England; for he supposed, that the most pious Christians were to be found in the place from whence the many excellent books proceed, namely, in England. He determined, however, to travel from place to place, till he had found his friends.—Thus he arrived in Berlin two months since; and not knowing where else to apply he inquired of the Rabbi for his two apostate friends. The Rabbi, however, reprimanded him very sharply for applying to him on such a business. And then the poor inexperienced Jew went into King-street, the principal street of Berlin, and inquired from shop to shop, where to find the two Berditchef Jews, who lately had become christians. He supposed this to be an event of such importance, that it must be known through the whole capital. He probably met with many who made sport of his simplicity; but he at length came to the shop of a Christian tradesman, who conducted him to his two Berditchef friends. Great was the joy on both sides.—He took up his residence with them, in the same room, and entreated them to begin without delay, to instruct him in the Christian religion. He listened as to an oracle, to every word spoken to him, especially by M. He gave himself up to the study of the New Testament, and in the course of one week, he made up his mind to embrace Christianity. He then applied to a minister for regular instruction, in which he is still engaged. He conducts himself very well; but his mind is much exercised by anxiety as to his future subsistence. O that the friends of Israel in Great Britain would assist us with their advice how to arrange for such helpless proselytes!

[*Lon. Jewish Expos.*

SUCCESSFUL IMPORTUNITY.

A lady in Bristol, (England,) deeply impressed with the importance of the Bible Society, determined to make personal application in its behalf to an elderly gentleman of her acquaintance who possessed great wealth, but never contributed to objects of this nature. She was told by her friends it would be in vain, but this did not shake her resolution. She called and presented the case, exhibiting all the documents calculated to promote her object.—They produced no impression. She then reasoned with him, but without effect. At length she asked him the question, "Have you a Bible, Sir?" "Yes." "What would induce you to part with it?" "I would not part with it on any consideration." "Sir," said she, "there are thousands in this land who are destitute of that which you profess to prize so highly—A trifling portion of your property would supply a fellow creature with the book which you would not part with on any consideration." This appeal produced the desired effect. The gentleman, however, concealed his feelings, and simply asked, with an air of indifference, "What do you think I ought to give?" Supposing that he was balancing between a small sum and an absolute refusal, she replied, "We receive any sum, Sir, however small." He then went to his bureau, took a bag of guineas, and began very deliberately to count them upon the table—one, two, three, four, and so on. After he had proceeded some time in this way, the lady, presuming that he had forgotten the subject on which she came, and was engaged in his other business, ventured to interrupt him with the remark that her time was precious, and that if he did not intend to give, she begged to be informed, that she might solicit elsewhere. "Have patience for a few minutes," he replied, and proceeded till he had counted 73 guineas. "There, Madam," said he, "there is one guinea for every year that I have lived; take that for the Bible Society."

GODLY SORROW.

Like water, the stream of sorrow ascends no higher than the fountain from whence it came. If I mourn for sin, only because it hath wounded my soul, armed the whole course of nature against me, and dispossessed me of what is valuable in this world, it is a sign that this stream of sorrow flows from a natural heart, for it ascends only to a natural height. But if I weep for sin, because it is offensive to God, because it hath wounded my Redeemer, because it required the blood of Jesus Christ to expiate it, because it hath pierced the heart that loved me,—then, doubtless, the spring of my sorrow is in heaven, for my grief for sin rises to a supernatural ascent. O thou spirit of power and holiness! that my sorrow may be found, pierce my heart for sin, because sin strikes through my soul, and pierces my Surety. Aid me to look upon him whom my sins have pierced, and to mourn and weep over them with true repentance.

BRIEF SYSTEM.

The following was written by Josiah Pierce, Esq. of Baldwin, Maine, [brother-in-law to Count Rumford,] and contains directions to his children on the formation of character.

It is my most ardent desire, that my children may be—

Pious but not Enthusiastic.
Religious but not Bigoted.
Just but not Vindictive.
Righteous but not Hypocritical.
Virtuous but not Ostentatious.
Charitable but not Weak.
Strict but not Austere.
Meek but not Mean.
Humble but not Abject.
Mild but not Effeminate.
Modest but not Bashful.
Complaisant but not Deceitful.
Affable but not Loquacious.
Condescending but not Undetermined.
Believing but not Credulous.
Cautious but not Timid.
Watchful but not Jealous.
Sensible but not Irritable.
Emulous but not Envious.
Learned but not Pedantic.
Benevolent but not Vain-glorious.
Generous but not Profuse.
Noble but not Prodigal.
Dignified but not Proud.
Spirited but not Haughty.
Bold but not Assuming.
Brave but not Savage.
Valiant but not fool-hardy.
Resolute but not Obstinate.
Confident but not Boasting.
Industrious but not Avaricious.
Prudent but not Parsimonious.
Economical but not Covetous.
Refined but not Affected.
Soft but not Simple.
Neat but not Foppish.
Communicative but not Tale-bearers.

When I hear a man denying the influences of the Holy Spirit, and a change of heart, I perceive that because he never experienced these things, he is disposed to discredit the declarations of the scriptures.

REVIVALS.

REVIVAL IN NORTH-MIDDLEBORO', MASSACHUSETTS.

The following extracts are taken from a communication in the Boston Telegraph.

"In the winter and spring of 1823, when there was a revival of religion in the Rev. Mr. Gay's Parish in Bridgewater, lying contiguous to mine, it was anxiously hoped and believed by many among us, that we might be sharers in the blessing: and two or three young persons belonging to my Parish, who occasionally attended meetings in that society, it is believed, were sharers in it: but the cloud seemed to pass by us, scattering drops of mercy as it went, till it reached the old Parish in Middleboro', formerly Rev. W. Barker's, now Rev. Mr. Eaton's, but then destitute of a Pastor by the removal of Rev. W. Paine. Early in July the work of grace began there, and occasioned fears among us that we were entirely passed by. The first of August, at our Monthly Concert of prayer, a number of the members of our church seemed to be awakened, and a general impression was evident that *something must be done*. Among other things, a day of fasting and prayer was proposed and adopted, which, however, did not take place till early in September.

"The members of the Church also resolved to be more ardent in their family and closet devotions, and to endeavour to stir up their brethren to duty.

"The fast came—was well attended—the audience was attentive and solemn, and a salutary impression was made. Some unbelievers, as I have since learnt, were solemnly affected with the public appointment of this fast, and others were convicted by the public services—some of whom have since made a public profession of their faith.

"Soon after this, several neighbouring ministers, some of whom had been labouring in the revival, convened at my house to organize a circular conference. Public exercises were attended in the meeting house, where these servants of the Lord addressed the congregation solemnly and affectionately, on the momentous concerns of salvation. A powerful work of divine grace commenced. A number were convicted.—Several solemn and interesting meetings, including the services of the Sabbath, in a few days seemed to bring the work to a crisis:—and at an inquiry meeting appointed to converse with such as were under conviction, at an early hour, the lower rooms of my house were almost entirely filled.—These were principally young people—respectable indeed, but such as had ranked and associated with the gay and worldly;—and probably had formerly supposed that nothing was more unlikely than that they should become engaged in a scene of anxiety like this.

"This meeting exhibited more of the power of divine grace than any I ever witnessed. Though such numbers were under deep conviction, and anxiously inquiring what they should do to be saved;—yet, there was no disorder nor enthusiasm, nor undue degree of terror. Inquirers appeared solemn, anxious, and in many cases deeply distressed, but at the same time perfectly rational and scriptural in their views, feelings, and inquiries; for they appeared and behaved as if they felt themselves to be in the presence of a holy God, whose law they had violated, and to the penalty of which they were justly exposed; that they were justly condemned and eternally lost, unless they could gain an interest in Christ. Neither was there much, if any, of the appearance of the effect of sympathy. Conviction appeared to be the effect of a powerful impression of truth upon the mind.—Every one seemed to have been too much previously affected—to have brought too much conviction to the scene, to become the subject of sympathy.

"It was a most solemn season—a period of peculiar interest. One for which we had long hoped and prayed; but which necessarily brought with it solicitude indescribable, and responsibility beyond computation.

"Prayers were offered, and inquirers were directed, warned and encouraged, as their various cases seemed to require.—Several the same evening were brought to rejoice in the Lord; and within a few days about thirty, chiefly young people, obtained and expressed their hopes that they had been "born again." The revival continued from September till in the winter—Meetings were as frequent as the circumstances of the people seemed to require.—During the greatest excitement they were generally crowded—even our morning prayer-meetings were thronged. Sometimes it appeared as if nearly all the inhabitants of the Parish were anxious to attend to the concerns of salvation, and secure the "one thing needful."

"But we were aware that it became us to moderate our expectations. Many who appeared for a time anxious about salvation, soon reverted to the world: and some who were under deep conviction, are now as careless and vain as ever. Still a goodly number, we trust, have been renewed by divine grace; and will hereafter rise and shine, and sing in heaven. Thirty eight have joined the church. In the whole, we hope between sixty and seventy have been the fruits of this revival."

PHILIP COLBY.

North Middleboro', Mass. Nov. 1824.

At the late meeting in Boston, to organize the Baptist State Convention, Rev. Thomas B. Ripley, from Portland, Maine, gave a very animating account of the prosperity of the Baptist churches there.—From his statements, we are of opinion, says the Watchman, that in the late copious revivals, about 1200 persons have been baptized in the last year, and added to the churches in Maine. Forty years since, there was in that district of country, but one Baptist Association; there are now five, in circumstances of pleasing progress.

[*Star.*

Revival in Salem, Mass.—We learn from Salem, that the Revival, with which for several months past that town has been blessed, continues unabated. Sabbath before last, *thirty-two* individuals were admitted into the Tabernacle Church, under the pastoral charge of Rev. Mr. Cornelius, and *forty-five* into Rev. Mr. Emerson's Church. It is expected a still larger number will be admitted ere long.—*Tel. of the 18th ult.*

We understand that an interesting season of revival is at present enjoyed in the town of Easton, about 20 miles south of this city. A considerable number of individuals have, it is believed, been made the subjects of renewing grace, among whom are some, who, but a short time since, were valiant in their opposition to the truth.—*Ib.*

Encouraging to Sabbath Schools.—We understand that a letter has been received from Lowville, Jefferson county, stating that in a revival at that place, about fifty members of the Sabbath School, which is a large portion of the whole number of pupils, have become hopefully pious. Nothing can be more encouraging to teachers and superintendents than such a signal occurrence: And may we not hope that other schools will ere long be visited with the same blessing? *Ask and ye shall receive.*

WESTERN RECORDER.

UTICA, TUESDAY, DEC. 7, 1824.

On the Sacredness of Churches.—Under the ancient Jewish dispensation, the sanctity of the temple service, was as great as can be well conceived. All were obliged to go to Jerusalem at stated periods to worship: and while personally engaged at the temple, they had their prescribed limits, which could not be surpassed with impunity: nor could the holiest of holies be entered, even by the High Priest, oftener than once a year; nor then, till he had previously attended to the prescribed ceremonies of purification. The whole Jewish ritual, indeed, partook more or less of the same character of sanctity; and the slightest intentional violations of it, were frequently punished with death.

All this had doubtless an important typical signification: but whether something else was not also intended by it—whether in those semi-barbarous times, something of this peculiar nature might not have been indispensable towards checking the grosser abominations of the people, and preventing the most outrageous acts of sacrilege, is a question which every one, it is presumed, will be ready to answer in the affirmative. The majority of the people were then too destitute of religious reverence, to be operated upon by the simple, naked exhibition of truth: and the Being who always works by means, had, therefore, a two fold object to be answered by the prescribed ritual—that of leading their minds towards a knowledge of the truth: and that of impressing upon their hearts and consciences, a due conviction of its importance.

In process of time, however, these rights came to be abused. The types were regarded without reference to the things signified; and the article of worship was made to consist in the scrupulousness of external observances.

Such was the state of things when the Saviour made his appearance on earth, and introduced the new dispensation, in which it was no longer necessary to go to Jerusalem, or to the mountain to worship. Typical observances were then useless, because the great Antitype which they designated, had made his appearance: and the less barbarous state of society, which then existed, readily admitted of rites that were less imposing, than those of the former dispensation. Yet the holy observance of the Sabbath, the celebration of ordinances, the assembling together for social worship and mutual edification, were still indispensably required; and it was still necessary that *every thing* should be done *with decency and in order*.

The Saviour and his disciples ever had their favourite places of retirement. They went into mountains and into deserts and secret places—places where the world with its unhallowed associations was shut out; and where they might feel at liberty to hold the most exalted, and the most undisturbed converse with heaven. The darkness of the night, too, was often chosen as affording the fittest season for pouring forth the breathings of devotion, and the agonies of heart stirring supplication. Nor was the synagogue, or the temple, even under the new dispensation, to be ever *profaned with impunity*, as is evident from the fact, that the buyers, and sellers, and money changers, were scourged out of the Temple by the Saviour himself. The *hour had even then come* when the spiritual worshippers need no longer *confine* themselves to the temple; but this was not the least reason why the place, where prayer was wont to be made, should become a place of merchandize. The Lord's house, wherever it might be located, was still emphatically to be made a "*house of prayer.*"—and every profane, impure, and unhallowed association was, on *all occasions* to be excluded from it.

Nor is it less necessary at the present day, that a suitable regard should be paid to external circumstances, in relation to times or places of worship, as the experience of every real Christian can abundantly testify. Why does the man of prayer prefer one particular position, or one manner of enunciation to another? Why should he still prefer the closet with its silence and retirement, to any other place? And why, too, should some often frequented spot be found to bring with it, those peculiar images and remembrances that are favourable to the exercise of devotional feeling? There is but one inference to be drawn from the solution of these interrogatories. It is vain to pretend that the mind can be wholly abstracted from external things: and it is equally idle to say, that there is no peculiar fitness among them for accompaniments of devotion: and if this proposition is true in the case of an individual, it is certainly not less so in reference to any number of individuals composing an assembly of worshippers.

We are not for reviving the sanctities of the ancient ritual. We admit that associations may be too numerous, too deep-toned, and too powerful for the purposes we are contemplating.—Yet the danger of this, is perhaps less than is generally imagined. The solemnities of the funeral are certainly imposing: and who shall say that these are in the least degree unfavourable to the business of devotion? The tones of the village bell, when not rendered too familiar by repetition, as in populous villages, have a direct tendency to fix the mind of the most careless hearer on the shortness and precariousness of human life; and not unfrequently do they urge him with tenfold more force than the best written discourse could do, to prepare for his own dissolution. And who is there that has not felt within himself the effect of mere quietness and stillness in an assembly—that has not been awed into solemnity by witnessing the entire absence of levity, and the general fixedness of attention on the speaker! And how are these impressions deepened too, when every existing association and recollection is of the most pure and hallowed nature!

There is no religion in this we admit: but the least that can be said respecting it is, that such a state of things is greatly desirable, both as a preparative and accompaniment to devotional exercises.

On the other hand, the slightest external circumstances of the opposite character, that can be named, will often prove sufficient to call off the attention from its pious musings. Some trivial occurrence that is rather ill-timed, some present object that brings a degree of disgust with it, or some recollection that is closely associated with persons, or things, or transactions of the slightest import, is perpetually liable, though in a manner, perhaps, which we little think of at the time, to draw off our attention from the contemplation of the most holy things: Nor can the individual that goes to church with a heart never so well prepared, remain entirely independent of their influence. Many of our self-accusations of a wandering heart, and many of our most frequent and perplexing temptations, are doubtless connected more or less immediately with such circumstances as these: and if the influence of such circumstances is so operative on the heart of the true worshipper, what must it be on the *unsanctified* heart which is ever prone to trifle and to neglect the chief business in which it should be engaged?

In this point of view, then, if in no other, it becomes immensly important, that a due degree of sacredness should be attached to our places of regular social worship. Trifling as the subject may seem to others, we view it to be one of the crying evils of this Christian community, that in many places, our houses of worship, though solemnly *dedicated in form* to the service of the Great Master of assemblies, are yet made use of for various purposes that are wholly irrelevant to the business of devotion—that, in defiance of all associations which are friendly to piety, a mixed multitude are often called together for the transaction of secular business or for amusement, when yet, with very little trouble or expense, other places sufficiently commodious, might be readily procured.

We are led to these remarks, not merely in compliance with the request of a respected correspondent: We, ourselves, have too often witnessed the abuses here alluded to. We have seen in the same house, at different times, the awful solemnities of the grave; and the loud uproar of obstreperous mirth—the heaven-born expostulations of the faithful and energetic preacher; and the scoffings, and the ridicule of the light-minded and the irreligious. In the same house, we have heard at one time, the language of pious supplication, and at another, the language of impurity, impiety and profaneness.

But we forbear; and shall close our observations for the present, by noting the existence of a single species of abuse for which there seems not to be the least apology. We allude to the practice of introducing into school exhibitions, which, in most of our villages are held in places of public worship, such speeches, dialogues, and dramatic extracts as are calculated to produce no other feelings, than those of mirth or levity, or of idle curiosity; or of vulgarity, impurity, or profaneness. It needs no laboured argument to expose the pernicious tendency of this practice; and since a late recommendation from the acting Superintendent of Common Schools in this state is likely to produce the frequent recurrence of school-exhibitions, we hope that the good sense, the discrimination and the vigilance of this Christian community will be engaged for the suppression of a practice which threatens to become a serious and growing evil. It may be necessary in many instances, that these exhibitions should be holden in the house of prayer: but there is never the least necessity that their character should be at variance with the sacred associations of the place. The want of attention to this circumstance is altogether inexcusable; and though we may, perhaps, incur the imputation of superstition for saying it, we shall not wonder if the influences of a preached gospel, prove to be materially impeded by it: and we appeal to the decision of every candid and reflecting mind, if the foregoing observations are not more than sufficient to warrant us in making the suggestion.

Vermont Legislature.—The Legislature of Vermont, to their everlasting disgrace, have appointed a Universalist for their Chaplain. That the illiterate and light-minded, should be so far led away by seducers, as to disbelieve the solemn sanctions of the Great Jehovah, even with the book of God in their hands, is a circumstance not to be wondered at when we consider the power which the Prince of darkness exerts over the inhabitants of this ruined world: but, that a grave Legislative body, the representatives of an enlightened and free people, should set their seal to *such* a heresy—a heresy, which if widely extended, would infallibly subvert the foundations of government, and introduce the reign of anarchy—is more, much more, than we ever expected to see in this enlightened age.—We care not to inquire what motives led to such a step: there is no apology for it; there is not a single circumstance which can have the least tendency to wipe off the disgrace.

Important if true.—The papers state that Rothschild, the rich Jewish broker, of London, has been applied to by the Turkish government for a large loan, based on the whole land of Palestine as security; and that a committee have been sent out to investigate the subject and make their report. This, if true, is a very singular circumstance. Whether it is to be considered as another of the tricks of that False Prophet, who formerly had the hardihood to demand of the modern Jews, the pay for spoiling the Egyptians in Pharaoh's time; or whether this, or some such occurrence, may not be overruled for the final restoration of the Jews, or whether the whole may not prove to be a fabrication, is more than we are now prepared to conjecture. Mr. *Noah*, the Editor of the National Advocate, has a long article on the subject.

United Domestic Missionary Society.—The United Domestic Missionary Society met in New-York the last Monday in November. The Observer says that the meeting was attended by a large portion of the Christian community who manifested a profound interest in the exercises. Several *important* documents were read, and animated speeches delivered. It appeared to be a prevailing sentiment, that enough was not doing for this Society by the inhabitants of that city.

Auburn Theological Seminary.—It will be seen in our succeeding columns, that the funds of this institution are gradually accumulating, though at a slower rate, as we sincerely believe, than its importance demands. The number of students, considerably increased of late, now amounts to 35; and the institution is otherwise increasing in prosperity under its able and Reverend Professors.

Western Education Society.—A Report on the state and prospects of this Society is about to be issued, and in due time it will be noticed in our columns.

Amherst Collegiate Institution.—By a Catalogue just forwarded to us from this flourishing institution, it appears that the number of scholars has increased to 136, notwithstanding the state have *hitherto* refused granting them a charter. We are gratified to observe from a notice in the catalogue, that no person can be admitted to the institution without bringing credentials of a good moral character.

Rensselaer School.—An Institution for the purpose of instructing persons in the practical application of science to the common business of life, has been lately established in the city of Troy, through the munificence of the Hon. Stephen Van Rensselaer of Albany. Rev. Dr. Blatchford is President, Amos Eaton of Troy, and Lewis C. Beck of Albany are the Professors. First term commences in January next.

New-York Bible Society.—It appears from an article in the New-York Observer, that the whole city of New-York furnishes no more than 254 annual subscribers to this important institution!—that the sum total of all the receipts for the year past, amount only to $712! and this, notwithstanding their debts to the parent institution amount to $542. Is this all that ought to be expected from a population of 130-000?

Rev. Mr. Frey.—This gentleman is now in New York, where he proposes to open a course of Lectures on subjects most interesting to Jews and Christians, in an Academy situated near Mulberry-street. He also preaches regularly on the Sabbath.

To the Editor of the Western Recorder.

Mr. Hastings,—I understand that a Tract Society was formed in this village a few weeks since, that officers were duly appointed, and that some special exertions were to be made for the distribution of these useful little publications. There is at least one of your readers who is anxious to know whether all the energies of the Society were expended in the *passing* of resolutions, or whether the resolutions are actually going into effect.

While I am speaking of Societies, I would also ask whether any thing is doing for the *United Domestic Missionary Society* in this vicinity, or whether the good people here are now *sleeping on* and *taking their rest.*

A VILLAGER.

Mr. Hastings—

Permit me, through the medium of your paper, to state, that the young gentleman, a student in Theology, who was generously aided on Friday, the 26th of October, by several of the citizens of this village, desires to express to them his deep sense of gratitude for their kindness, which enabled him to pursue his journey to the east in a manner more *comfortable* than that in which he commenced it.—And I would farther state, as a pleasing evidence of the benevolent spirit which prevails among the good people of this village, that no person was solicited in relation to the above mentioned case, who did not cheerfully contribute; and that some gave who were not solicited. They doubtless "Remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*"

S. W. BRACE.

CATARAUGUS MISSION.

A short time since some of the benevolent females of this village, forwarded a box of clothing to the Cataraugus Mission, valued at $126. The following interesting letter has since been forwarded to the donors. The other box alluded to, as having been received at the same time, we understand, was sent from Morrisville.

Buffalo, Nov. 30, 1824.

Dear Christian Friends,—Your letter we received in due season, communicating the very gratifying intelligence, that the Ladies in Utica were preparing a box of clothing for our united schools at Cataraugus.

Since the receipt of your's, the Boxes, for there were two, similarly marked, have arrived; and in accordance with the wishes of the donors, they have been opened, and their contents distributed among the members of both families respectively.

I scarcely need assure my dear sisters in Christ, that this expression of christian kindness and affection, cannot fail of laying us *all* under lasting obligations of gratitude. Our hearts have blessed God, not only for the *richness* and *variety* of your donation, which has so seasonbly supplied us with a number of articles, for which we should soon have been under the necessity of calling on the funds of *the Board;*—but especially have we been impressed with the conviction, that this charity has come to us and the Heathen, for whom we labour, under the impulse of Love to God and his Christ, "which worketh mightily in them that believe."

Heaven forbid! that any other motive than that of supreme love to God and our Saviour, should ever have directed our feet to these Western Wilds, professedly to seek and to save these "lost sheep of the House of Israel."—And now, since bonds and imprisonments have awaited us in one feeble attempt to reclaim "the ignorant and those that are out of the way,"—it is our fervent prayer, that this heaven-born principle may teach us to suffer in patience, in the belief that "it is better, if the will of God be so, that we suffer for well-doing, than for evil-doing; knowing that Christ, also, hath suffered for us the just for the unjust, that He might bring us to God."—Not only so—not only do we rejoice in tribulation for the cross of Christ through love to his name, but our spirits have been greatly refreshed with this proof of your love, my dear Christian friends, to that same blessed cause, which is daily calling into exercise the alms and the prayers of *God's dear People;*—and which is yet to triumph over the *detestable cupidity and raging malice of its opposers.*

We trust that your prayers, as well as your alms, will continue to come up before the throne of the *Eternal*, for a memorial—that so your own eyes may rejoice in seeing this blessed cause, which even now, perhaps, some of you are watering also with your tears, taking root in the earth; and "while you have compassion on us in our straits, and take joyfully the spoiling of your goods," may you abundantly realize "that in Heaven ye have a better and enduring substance." Go on, therefore, ye friends of the Redeemer, in the strength of the Lord:—Great is the work, and great is he that is for us;" "in due time ye shall reap, if ye faint not."—Remember the words of the Lord Jesus, how he said, "it is more blessed to give than to receive." And while we, in this conflict, are called to "endure the heat and burden of the day, "and are bearing the standard of the cross, into the heart of the Enemy's country; be ye our Aarons and Hurs, to hold up our hands, and under the auspices of the Great Captain of our Salvation, VICTORY shall be the Lord's.

The articles in the Box which were labelled, have been distributed agreeably to the wishes of the donors; and the remainder according to the present necessities of each. May the Lord reward an hundred fold.

The cause of truth among the Natives, I believe to be advancing. The United school at Cataraugus, at present, numbers 58 native children; the greater proportion of whom, are from Seneca. The recent storm which the Christian party have had to encounter, [breaking up of Seneca Mission] does not seem to have diminished their confidence in us, or lessened in their view the importance of the privileges they once enjoyed.

Yours in the bonds of christian affection,

T. S. HARRIS.

Religious Intelligence.

BURMAH MISSION.

The following is the letter from Mrs. Hough, alluded to in the last Recorder.

"*Rangoon, May* 14, 1824.

"The English have taken Rangoon, and we, through much mercy, are spared to tell you the joyful news. I thought three days ago, that by this time you would have been an orphan.—Monday, the 10th, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon, but we could not believe it; not that we thought it impossible, but we have been often deceived with idle reports, and placed no dependence on any thing we heard. Nearly all the English gentlemen were dining in Lansang's (a Spanish gentleman's) garden, and before they had finished their dinner, they were conveyed to the King's godown and confined in chains. We thought that Mr. Hough and Mr. Wade would escape, being Americans; but while we were at tea, a king's linquist, with about twelve men, escorted them to the godowns and put them with the other foreigners. Our servants nearly all took the alarm, and Mrs. Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. Moung Sheva-ba* kept by us, and prayed with us, which was no small consolation. The other Christians went off. Tuesday morning, we sent Mr. Wade and Mr. Hough some breakfast, and hoped for a line or two, but they were not permitted to write.

"I wrote to Mr. Sarkis, begging him to use his influence with the government, to have Mr. Hough and Mr. Wade released, as they were Americans. He replied that he feared for himself—that he had done all he could, but in vain. We thought we would go into town, and if we could not comfort our husbands, suffer with them; but the town was crowded, and Moung Sheva-ba thought we should either be seized, or not permitted to enter the godown. About one o'clock, P. M. the fleet came up to town, and received a shot from the Burmans. They returned two for one, and in a few moments every soul of the Burmans took what they could and fled. The English prisoners had each an executioner over them, who was ordered to strike off their heads when the first English gun was fired; but they were so frightened that they crouched down in one corner of the room, expecting the whole roof to fall upon them, and the third fire made them force the door and run away: they, however, fastened it upon the outside. Not long after, the prisoners were taken out to be executed. Your papa proposed going

to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the Yaywoon, with his officers, ran away, dragging the poor chained prisoners after them. Your papa and Mr. Wade were chained together, stripped of all their clothes, except shirt and pantaloons, (Mr. Wade's shirt was taken from him,) not even their hats were left—their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation Mrs. Wade and myself saw them, from the window of a little hut to which we had fled, expecting every moment to be bound and treated in the same way. George ran out after your Papa, who sent him back. The prisoners were taken about half way to the great Pagoda, when they released Mr. Hough, and sent him to the English fleet, though not without his first promising to procure terms of peace.

"He went to the Commodore, on board H. M. ship Liffey, whose terms were, that all the white prisoners should be immediately released, and if one drop of their blood were spilt, the whole country would be desolated by fire and sword. He went back with this message; but not being able to find either the Yaywoon or the English prisoners, he returned, and in the evening I saw him for the first time, after he left the house Monday evening. Mr. Wade and the other prisoners, were released by the English the next day about noon. Mrs. Wade and myself suffered every thing but imprisonment and death; and the scene in the verandah of the Portuguese Church, to which we first fled, was beyond all description. Mrs. Turner, Mrs. Snowball, and hundreds of the Portuguese crowded together. Mrs. Wade and myself put on Burman clothes, and mingled with the rest. When the English landed, we went out and put ourselves under their protection. They treated us with pity and affection, took us into town with them, where we met your Papa in the evening, and on Wednesday returned to the Mission House, where we found every thing nearly as we left it. A few things were stolen from the cook house, our horses were gone, and our cows we expect to lose, as they have not yet returned to the house, which we expected to have found plundered of every thing; and feel thankful to our merciful Father that he spared us those comforts of which so many are deprived.

"Thus have I endeavoured to give you some idea of what we have suffered: but this is written in the greatest hurry, and goes by H. M. ship Liffey, to Madras.

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* Moung Sheva-ba, a native Christian, who was baptized in April, 1820.—He is an Assistant in the Mission.

DR. CAREY.

Letters from Rev. Dr. Carey and Rev. Mr. Lawson, have been received by the Corresponding Secretary. They confirm the statements, respecting Rangoon contained in Mrs. Hough's letter. Dr. Carey considers the situation of the mission at Ava as critical, but he does not apprehend that any personal injury will be offered to the missionaries.

Dr. Carey's health was good, with the exception of a slight lameness, from which, it is probable, he will never be entirely free. He is, says the Luminary, "almost overwhelmed with labours. His Bengalee Dictionary is nearly completed. The loss to the mission occasioned by the removal of brother Ward, is very sensibly felt; but still the work of the Lord appears to be prospering in the hands of the remaining brethren."—*Star*.

REV. EUSTACE CAREY.

Rev. Eustace Carey, with his wife, arrived at Philadelphia, a few days ago, in the ship Factor, from Calcutta. Mr. Carey is a nephew of Dr. Carey, and is attached to the English Baptist Mission family at Calcutta. He is on his way to England, for the benefit of his health. It is probable that he will visit Washington City before he embarks for England.—*Star*.

NEW TRIUMPHS OF THE GOSPEL IN THE ISLES OF THE PACIFIC.

In the London Evangelical Magazine for October, we find an animated account of the introduction of Christianity into an important group of islands, lying in the South Pacific Ocean, to the southwest of the Society Islands, between 19 and 23 deg. S. lat. and 153 and 160 deg. W. lon. The group consists of eight islands, four of which are very numerously inhabited. At some of these islands, the inhabitants had never seen a vessel; at others, they had not seen a ship since Capt. Cook's. "The Gospel of Christ in these islands" say the missionaries, "is like the leaven in the parable of our Lord, diffusing with amazing rapidity its sacred influence thro gh the whole of the numerous islands in the South Seas; and the only human means that seem wanted to complete the overthrow of Satan's kingdom in the South Pacific Ocean is, that of going from island to island.—Teachers are ready, waiting and wishing to go; the various islands that have heard a report of the gospel and its effects, are desirous of instruction, and God himself is waiting to be gracious and to bless our labours." In a letter to the Directors of the Society in London, they add "Did you know the state of the surrounding islands, how ripe they are for the reception of the Gospel, you would sell the very *gods* out of your Museum, if it were necessary, to afford us the means of carrying the glad tidings of salvation to those now sitting in darkness."

The names of the islands visited by the Missionaries are *Aitutake*, *Mangeea*, *Atui*, *Mante*, *Mitiaro*, and *Rarotonga*. Sometime previous to their visit, *native teachers* had been sent out to establish themselves in these islands; and it is through their instrumentality that the great change was effected. The letter containing this animating intelligence, is dated Raiatea, Aug. 11, 1823, and was addressed by the missionaries (Messrs. Bourne and Williams,) to Messrs. Tyermen and Bennet, the deputies sent out by the London Society, to visit their missionary stations.—*N. Y. Observer*.

The Jews.—An important change in the Jewish mind has been evinced in Holland, Germany, and Prussia. A very general disposition to cast off the yoke of Rabbinical bondage, and Talmudic superstition has been manifested; this has led to the building of new Synagogues, and to the establishment of reformed modes of worship.

From Berlin, Professor Tholuck has written lately on the same subject as follows:

"It is in general a new and cheering phenomenon of our day, to see amongst students in Divinity, many sons of Abraham. The number at Breslau, is considerable.

Paris, Sept. 14.—The Jews of Vienna are, at this moment, occupied in reforming their worship, and introducing prayers, psalms, and sermons, in the German language.—*B. Rec.*

Mr. Granville, the able agent from Hayti, is about to return to his own nation. Eighteen vessels have sailed, or are about sailing from Philadelphia, which will carry about 2000 emigrants.

A gentleman lately from Hayti, informs, that just before leaving there, he went to visit a settlement of coloured people from New-Bedford, and found them most happily situated, with fine farms, cattle, &c.—*Ib.*

OSAGE INDIANS.

This tribe, since the surrender of the six warriors to trial for the murder of a party of whites, has adopted some civil regulations which promise to lay a foundation for future regular and efficient government. Encouraged by the suggestions and assistance of Col. Arbuckle, they have appointed thirteen persons, to constitute a National Council. This number embraces most of the nominal chiefs, and some respectable men beside. Clamore, is President, and Tally, Vice President of this body. Forty of the best men who are warriors, are chosen a National Guard, whose officers are a captain and two lieutenants. The duty of the Council is, to legislate and decide on all important questions, and the duty of the Guard is, to put into immediate execution these decisions.—*Ib.*

SUMMARY.

Bristol, (Eng.) Bible Society.—The population of Bristol, which is many thousands less than that of the city of New-York, is said to have contributed to the Bible Society the last year, £1600—more than ten times the amount contributed in New-York!

The Baptist Education Society of Massachusetts has now under its patronage between 20 and 30 young men, who are preparing for the Christian ministry. The Treasurer is now in advance $500. The Boston Baptist Association has recommended that contributions be taken in all the churches in aid of the funds of this society.—*Watchman.*

A petition is before the Legislature of Pennsylvania, for an amendment of the laws against Sabbath breaking. Any profanation of the Sabbath that cannot be construed into riotous conduct, it seems, may now go unpunished.

Rev. Doct. Neil of Philadelphia, was inaugerated as President of Dickinson College, in Carlisle, (Pa.) on the 9th ult, in the place of Rev. Dr. Mason resigned.

All the religious congregations of the Canton of Lucerne, had been invited by government to place at its disposal a portion of their wheat harvest, either as a gift or a loan, to relieve the districts ravaged by the hail. Most of the establishments had hastened to comply.

Israel's Advocate for November, contains several spirited extracts from Addresses, Reports, and proceedings of Auxiliary Societies, &c., from which we infer that there is no diminution of effort relative to the Jews.

While other countries, and particularly Russia, are enacting, vigorous and tyrannical laws against the Jews. Switzerland is adopting measures in their favour, by granting to them the same rights which belong to all christians, and providing for the education of their children. Parents are bound to send their children to school, after they attain the age of seven years, or suffer a fine.

The Presbytery of Philadelphia, at their late session, licensed the following young men to preach the gospel: James H. Stuart, Charles Thompson, Alvin H. Parker; and received under their care as candidates for the ministry,—Thomas W. Irvin, George Printz, Henry Eurend, and James Irvin, recently from Ireland.

Ninety-seven students have joined Yale College since the last vacation, besides Medical students.

Otaheitan Christian Sailors.—A letter from Calcutta, dated February last, states that a vessel trades between that port and New South Wales, which has on board 160 Taheitan sailors, who are as equally attentive to their religious as to their temporal duties. Every night they assemble on deck, and sing hymns in their native language. About 30 years ago, when the missionaries first landed at Otaheite, the natives knew nothing of Christianity.

American Colonization Society.—At a meeting of the Society in Washington, on the 19th ult. Mr. Gurly, who has recently returned from Liberia, made a report on the state of the colony. A committee was appointed to consider and report the best measures for advancing the prosperity of the colonists, and for expediting the next shipment—to ascertain what co-operation may be expected from the government of the United States—and to prepare a memorial to be presented to the several state Legislatures. The Board resolved to despatch a vessel with emigrants to Liberia, as soon as arrangements can be made.—*F. Vis.*

A letter, dated Norfolk, 3d November, 1824, says, "Mrs. Pitts, a Methodist lady, on Nansemond river, near Suffolk, lately died, and left her Negroes free, upon the condition of their going to Africa, and has directed her administrators to furnish the necessary means to defray all the expense of their transportation."

Three hundred freed people of colour have lately sailed from Baltimore to Hayti.

New Paper.—We have just received the first number of the "*Masonic Mirror, and Mechanic's Intelligencer*," issued by Moore and Prowse of Boston, at $2 50, and edited by John R. Cotting, K. R. C. K. T. The paper is beautifully executed, and besides the Masonic articles, it promises to contain a fund of useful intelligence.

The Treasurer of the American Bible Society acknowledges the receipt of $1689 82 during the month of October. During the same period, 2437 Bibles and 3291 Testaments were issued from the Depository, at an estimated value of $3059 64.

Literary & Scientific.

An original work entitled Memoirs of La Fayette, has just appeared in Boston. This is the second that has appeared in this country since his arrival.

"*Jesse Allan, the Lame Girl*" by the author of "Decision," "Profession is not principle," &c. is announced in the newspapers, as having been issued from the American Press: and it is added that another work from the same pen has made its appearance in England. The author of these productions must be exercising a most salutary influence on the younger class of his readers, and we hope that his useful labours may be long continued.

The late Henry Martyn's Controversial Tracts written in Persia, are just published in England by Rev. Professor Lee of Cambridge. The volume will doubtless be read with avidity; and we hope ere long to learn that it has passed through an American Edition.

The celebrated Madame de Genlis, has sold the manuscript of her personal Memoirs, to a Paris Book-seller, for the sum of *forty thousand franks*, about eight thousand dollars. The work embraces the period from 1766 to the present time, and is said to be exceedingly rich in anecdote respecting the most remarkable events and persons of the age.

Hon. Col. Stanhope, who with Lord Byron, acted so distinguished a part in Greece, has given to Richard Ryan, author of the *Worthies of Ireland*, &c. the whole of his interesting journals, with some original letters of Lord Byron.

It has been computed that there are now in Germany, nearly or quite 5,000,000 different kinds of books. In America the number is estimated to be half a million.

The excavations at Pompeii have been resumed, and a temple, supposed to be a pantheon, is among the late discoveries.

DONATIONS

TO THE AUBURN THEOLOGICAL SEMINARY.

Victor, Rev. Reuben Parmele, $20; Ebenezer Raymond, 10; William Bushnell, 20; N. Jenks, 5; E. Cillis, 5, interest in advance, 37c.; I. Seymour, 5; W. Dickinson, 10; J. Mosher, 5; W. Parmele, 5; S. Parks, 5; *Wm. Jones, 5; *Lyman Boughton, 3; *Rachel Beach, 2;	$109 37
Palmyra, Henry Jessup, (previous subscription,) 50; Luke Mason, (L. Palmyra,) 25; Z. Foster, 10; E. Reeves, 5; P. Zagger, 5; Rev. A. Eggleston, 5; B. Franklin, 3; T. Goldsmith, 10; (5;*) C. Horton, 10; S. Alting, 3; Charles Luly, 5; *Lyman Reeves 5; *A. Grow, 1; *O. Clark, 11; *H. Culver, 50c.; *L. Sanford, 3; *J. Jagger, 1; *G. & S. Sherman, 5; Bethiah Horton, 1; Ladies in Canandaigua, articles in full for furnishing a room in the Seminary, 60; Do. do. cash towards Canandaigua Hall in Seminary, 7;	230 50
Volney, *A friend to the Auburn Theo. Seminary, by Rev. Henry Smith, of Camden,	2 00
Phelps, Two ladies, towards Phelps Hall,	6 50
Geneva, Daniel Cook,	25 00
Total,	$372 37

MILES P. SQUIER, *Gen. Agent.*

* The sums annexed to the names marked with asterisk's, are paid.

☞ Donations to the W. Education Society, for November, in our next.

POLITICAL.

FOREIGN.

The English papers speak of a great storm which has done considerable damage in that country. The project of a Union of the two Canadas, had been superceded by that of an establishment, embracing all the English Colonies in North America. A union between the Rivers Thames and Medway, it is said, will be effected shortly by means of a tunnel, the largest that has ever been known.

Greece.—The (English.) Lord High Commissioner of the Ionian Isles, has directed the British ships of war on that station to capture Greek vessels. The Greeks, it seems, had been previously incensed against the numerous violations of neutrality by European vessels, (some of which were English,) carrying supplies to the Turks; and had consequently made a number of captures in retalition for which the English Commissioner issued the directions above stated. It is to be hoped that the affair may be amicably adjusted. Perhaps it may not. It is rumored that the Greeks had gained a considerable victory over the Egyptian fleet: but accounts as usual are contradictory.

Colitti, a member of the Greek government, lately informed the London Agent of the Greek Committee, that the government were in possession of a list of upwards of 30 English vessels in the Egyptian fleet, giving succour to the Turks against the Christian Greeks.

Dr. Howe, of Boston, with several other persons, has embarked at Boston, for Malta, with the intention to repair to Greece, to offer his services in the cause of her independence.—Estwicke Evans, Esq. of Portsmouth; is preparing to embark in the same cause.

Spain.—The Catholic interest continues to prevail: fanaticism rages in various shapes: persecutions on the whole increase; and the internal state of the empire is truly disastrous.

Riot in Dublin.—At a late meeting of the Church Missionary Society held in Dublin, Ireland, a very disgraceful riot took place. The editor of the Cork Mercantile Chronicle, Mr. Dyer, was about to address the Society, as he says, in contradiction of some things which he heard detailed as facts, and to oppose a proposition, which was about being carried, and which he thought required more consideration. But upon being told that he was not a member of the Society, and the President's insisting for the observance of order; the clamours of the mob were raised, and but for the speedy arrival of a posse, conducted by the Sheriffs to the place, the most unhappy consequences would have resulted.—*Carlisle Adviser.*

It is said that there is some prospect of a war taking place between the Algerines and Holland and Sardinia—cause, a delinquency in tribute money.

The British Discovery Ships were seen the 17th July, in lat. 70, lon. 5, beset in the middle of ice.

The Lord Chancellor of England, has decided against the right of publishing the private letters of Lord Byron.

It has been lately ascertained that Mount Rosa, is 910 feet higher than Mount Blanc, i. e. 16,626 feet in height.

DOMESTIC.

Our state Legislature closed their session on Saturday, the 27th ult. The number of acts passed, was 73; among which we notice the following:

"An act to provide for taking the sense of the Electors of this state, as to the manner of choosing electors of President and Vice President of the United States."

"An act to increase the Common School fund."

"An act to connect the Erie Canal with the waters of Lake Ontario and the St. Lawrence."

"An act to provide for the establishment of county Poor-houses."

A bill that was brought before the house to repeal the Chemical Bank charter, and which excited considerable feeling, and occasioned a good deal of remark, was finally rejected: yet it is contemplated to bring the subject before the next Legislature we understand; and the inquiry will then be rigorously instituted, whether any *improper means were made use of to obtain the charter*. *WE*, of course, have no opinion on the subject.

Samuel Beardsley, Esq. of this Village, has been appointed first Judge of the County.

Presidential Election.—The N. Y. Observer of the 4th instant, gives the following result of a series of statements, calculations, and conjectures on this long agitated subject. "As the result of the whole then, it appears that out of a little more than 3,000,000 free people in the United States, 2,346,399 are in favour of Mr. Adams; 2,639,702 for General Jackson; 1,133,687 for Mr. Clay; or, to express it in the parts of a hundred, Mr. Adams has 35 per cent.—General Jackson 32, Mr. Crawford 19, and Mr. Clay 14.

Choice of President—The Electoral Colleges met in the several states on the first inst. to vote for President and Vice-President of the United States.

The returns of votes made by the electors in the different states, to the seat of the government, will be opened by the President of the Senate, in the presence of the Senate and House of Representatives, on the ninth day of February next. If it shall then appear that there is no choice of President by the majority of the votes of the electors, a President is to be immediately chosen by the House of Representatives, voting by states, from the three persons having the highest number of votes—each state having one vote. If no choice shall be made by a vote of a majority of the states, by the fourth day of March, the person who shall be chosen Vice-President is to act as President during the period of four years.

Ontario Repository.

Georgia and the Cherokees.—The following is an extract from the message of Gov. Troup, presented to the Legislature of Georgia on the 2nd ult.

"Georgia, in the last resort, is compelled to draw the sword against her own flesh and blood. The United States will then be the primary agent in fomenting civil war between the citizens of Georgia, and what will be more unnatural—the citizens of Georgia, resident in the Cherokee country will appeal to the government of the United States to vindicate their supposed rights, against the assaults of their own brothers. Thus the United States, by their new doctrine, overthrow the entire system of polity before established in their intercourse with the Indians, and will, if they persevere, reduce Georgia to the necessity of resorting for redress to measures depending on herself alone."

The Treasury.—By a communication from the Comptroller, to the Legislature of this State, it appears that there was then a surplus of $300,000, in the treasury, beyond any sums wanted to satisfy ordinary demands; and that besides this, the bank of New-York had paid 262,000 dollars of its debts to the State—total, $562,000.

New County.—A bill has passed the Senate and Assembly of this state, erecting a new county from the northern section of Genesee, by the name of ORLEANS, comprising the towns of Murray, Clarendon, Gaines, Ridgway, Yates Oak Orchard, Barre and Shelby.

A great want of seamen is felt in New-York. Business is reviving at Nantucket. The canal revenue in this state, has exceeded $200,000 the present year.

The Southern papers mention the death of the venerable Charles C. Pinkney, Esq. whose name has long been associated with some of the earlier transactions of our Republic.

The State House in Kentucky has been recently destroyed by fire.

Forty-seven revolutionary officers, from 60 to 86 years of age, met at Richmond, Va. on the 26th of Oct. to welcome Gen. La Fayette.

A smart shock of an earthquake was felt a short time since, at Quebec, which is said to have been the third that has occurred, since the year 1321.

An Afflictive Providence.—A Sloop between New-York and Newburgh containing nearly 50 passengers, ran under water and sunk on the 23d ultimo. Accounts of the number of those drowned do not entirely agree; the number is probably a little short of 30. We have not yet been furnished with the names.

MARRIED

At Albany on the evening of the 24th ult. Rev. Mr. James to Miss Marcia Ames, both of that place.

DIED,

At Romulus, on Friday the 15th instant, after a short illness, the Rev. MOSES YOUNG, Pastor of the Presbyterian Congregation in that place, in the 30th year of his age, and the 10th of his ministry.

He was born in the county of Morris, N. J. and commenced the study of Theology in that place, under the care of the Presbytery of Jersey—removed to the county of Ontario, N. Y. in Oct. 1811—was licensed to preach the Gospel by the Presbytery of Geneva, on the 22d day of Sept. 1814—was ordained by the same Presbytery, and installed Pastor of the Congregation of Romulus, on the 8th day of March, 1815; and, with very little interruption, has continued to labour as the Pastor of that Congregation, till the time of his last sickness.

He has left a deeply afflicted wife, eight children, and a large, respectable and affectionate congregation, to mourn his death.

His funeral was attended last Sabbath, 17th ult. by a very large concourse of people;—among whom were six of his brethren in the ministry, and many others from the neighbouring congregations.

Seldom have we been called to notice a death, in which their appeared stronger indications of the frowns of Divine Providence, or a louder call to the sleeping friends of Zion, than in the present instance. Mr. Young was just in the prime of his ministerial life and usefulness. With a healthy body, a warm and benevolent heart, and a strong, independent and well informed mind, he was was seized with blighting sickness, and suddenly prostrated by the cold hand of death.

All his brethren in the ministry who knew him, can testify that he was an active, efficient, and practically useful member of the several ecclesiastical bodies with which he was connected

As a preacher of the Gospel, he was plain, forcible, and animated—dwelling chiefly and with the deepest interest, on the distinguishing and fundamental doctrines of grace. He was emphatically an *awakening* preacher.

As a pastor he was faithful and affectionate—and his success in this sacred office has been uncommonly great. During the nine years and a half of his ministry, more than two hundred members have been added to the Church of Romulus, most of whom are the fruits of three revivals with which the Lord of the harvest has answered his prayers, and blessed his labours. Since the commencement of the last revival, (a little less than two years ago,) his own heart has appeared to be uncommonly warmed with the love of God; and we can now see that he has been rapidly maturing for the blessedness of Heaven.

During the last days of his sickness, his mind was considerably disordered in consequence of violent fever; yet it was manifest from the whole strain of his conversation, that his thoughts were almost entirely on the subject of religion. Among the last expressions which he was heard to utter with clearness and distinctness was, '*Glory to God in the highest, and on earth peace: good will toward men.*'

DIED.—In Preston, near Halifax, Nova Scotia, on the 20th July last, Theophilus Chamberlain, in the 89th year of his age. A native of Connecticut, and graduate of Yale College. He was full sixty years a preacher of the Gospel of Christ. Of all his family and offsprings, amounting to upwards of forty, a first wife, one son quite a youth, and two infants, are all that have departed this life before him.

At Marseilles, whither he had gone for his health, Sept. 8, Frederic Wolf, the celebrated German philosopher.

In Columbia, on the 16th ult. after a lingering illness, Miss Charity Easton, daughter of Elijah Easton, deceased—aged 28.

Miss Easton possessed a mild and amiable disposition, and engaging manners. Year after year confirmed the certainty of the approach of death; but she endured the progress of disease with placid resignation; and reposing with confidence in the merits of of a Redeemer, feared not to pass the "valley and shadow of death."

[*People's Friend.*

WESTERN EDUCATION SOCIETY.

The annual meeting of the "*Western Education Society of the State of New-York*" will be held at the Session Room of the 1st Presbyterian Church in Utica, on Wednesday, the 28th Dec. inst. A sermon will be delivered by Rev Mr. Miller, at 6 o.clock P. M. At 10 o'clock A. M. of the same day, the Directors of the society will meet at the same place.

ALEXANDER SEYMOUR,
Recording Clerk.

Utica: Dec. 6, 1824.

Female Boarding School.

MISS N. ROYCE,

RESPECTFULLY informs the public generally, that she continues to teach in the village of Clinton. The following are the principal branches, with the terms.

For English Grammar, Arithmetic, Geography, with the use of the Globes, Astronomy, History, Blair's Lectures, Penmanship, Map Drawing, Needlework, together with particular attention to reading and Orthography, $5 00 per quarter.

Chemistry, the Rudiments of Natural Philosophy, Landscape and Flower Painting, in water colours, and Velvet Painting, 6 00 do.

French Language, 8 00 do.

Board and Lodging, 12 shillings per week—Washing 2 shillings per dozen.

N. B. The WINTER TERM will commence on *Thursday, the 24th of November;* to consist of twenty-two weeks. It will contribute much to the benefit of the scholar, to be present at the commencement of the term.

Books and Stationary furnished, if wished, at the usual prices.

Clinton, Oneida Co. Nov. 5, 1824. 24—3w.

NEW-YORK TRACT MAGAZINE.

THE *First No.* of this publication having run out, those persons who may have received it and do not design to become subscribers for the work, are respectfully solicited to return that No. *by mail*, to the Corresponding Secretary; and those who are disposed to patronize it, are requested to send their names to him as early as their convenience will admit.

EBN'R. WATSON, *Cor. Sec.*
N. Y. State Tract Society.

Albany, Nov. 16, 1824. 24—3w.

MEXICO ACADEMY.

NOTICE is hereby given, that the next quarter will commence on the 10th of November inst., under the instruction of Mr. Mason W. Southworth as principal, and Miss Maria Benham assistant. The Trustees would inform the public, that a separate apartment is prepared in the Academy for Young Ladies: and, that a boarding house, for their accomodation near the Acadmey, is fitted up with convenient rooms for lodging and private study: Board may be obtained for one dollar per week. It is believed that the reasonable expectations of those parents who place their children in this Institution, will not be disappointed.

Terms as follows:

For Latin, Greek, Mathematics, &c.;	$4 00,	per. qr.
English Studies;	3 50	do
Painting, Map Drawing and Embroidery;	4 00	do

CHESTER HAYDEN, WILLIAM WATKINS,
OLIVER LEAVETT, ELIAS BREWSTER,
JAMES ABELL, WM. S. FITCH,
WILLIAM WILLIAMS, DAVID R. DIXON.
SETH SEVERANCE, *Trustees.*

Mexico, Nov. 4th, 1824. 23—tf.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*

Utica, April 8, 1824. tf.

NOTICE.

SUBSCRIBERS to the BOSTON RECORDER, who live in the vicinity of Utica, and have not paid their subscriptions for the past year, are requested to make remittance to A. Merrell, No. 40, Genesee-street, Utica, before the first of January next.

Utica, Nov. 8th, 1824.

POETRY & MUSIC.

"Kindled only at the skies."

From the Religious Intelligncer.

THE RAINBOW AT EVENING.

'Twas evening, and the setting sun
Broke from the cloudy west,
Athwart the misty sky it shone
And gladden'd all the east—
Where, on the clouds which, dense, and low,
Hung in the humid sky,
A beautiful majestic bow
Of mercy, met the eye.

The thunder peals were heard no more,
The lightnings ceased to glow,
The wind had hushed its distant roar,
Along the vale below—
Nature just bursting from the chain
Of winter fresh and fair,
Put on her robes of lively green,
And fragrant was the air.

So may this life of toil and storm,
At evening pass me by,
So may my sun break out and form
A rainbow in the sky—
May gratitude and love and praise,
Their fragrancy impart,
To cheer the evening of my days
And fill my rapture'd heart.

And when life's latest beams recede
From earth and time away,
May glory, bliss, and night succeed
In bright effulgency—
Then, as the colors of yon arch,
Are blended all in one;
May I with Christ's triumphant church,
Compose an everlasting arch.
"A rainbow round this throne."

Amateur Society.—The Amateur Society for the cultivation of Instrumental music in this village, are about establishing public monthly rehearsals. The lovers of classical music will doubtless be gratified in listening to their performances; and, though others may not so readily understand the style of peices selected from the German and Italian masters; yet they will soon begin to relish it: and the beauties it contains, like those of the classical poets, will be increasing upon them at every repetition.

We have often alluded to the abuses of music, and for years past have seen more than enough of them in various parts of the country, to have forever prejudiced us against this department of the art, and its cultivators, had it not been for one circumstance—the general neglect of instrumental music in the better portions of community in such places, has had the necessary effect of confining it to the very dregs of society, where it has lain in disgrace. The operation of this effect under such circumstances, has also necessarily produced a reaction; and the better portions of community have come by degrees to despise the art, for no other reason than because it is found in the hands of the vicious and the vulgar, when of course it cannot but be abused. We are happy to observe, however, that a more enlightened spirit is prevailing in many places, and that men of character and standing in society, are found to exercise their privilege in cultivating to some *reasonable* extent, one of the liberal arts which has been but too long and too *unreasonably* neglected.

The Amateur Society have our best wishes for their success; and the progress they have already made gives pleasing anticipations for the future.

A TOUCH AT THE SUBLIME!

The cultivation of music in this country has been too often prosecuted under the direction of those who have no taste for general literature, as will appear from the following extract, found in the preface of one of the most splendid publications, (so far at least as execution is concerned,) that has ever been issued in the shape of an elementary treatise.

"The fool, the supercilious pedant, who struts in borrowed garments; knaves, who indiscriminately condemn all that glitters not with their interest; and, the prejudiced, who kiss the chains of habit which fasten them to the dungeon of ignorance; where reason's flask is excluded to save their eyes from total blindness: their opinions, black as the raven, and as odious as its voice, though obtruded on me, will pass away in the current of the wind; contemned and unanswered."

Such a strain of jargon, nonsense and egotism is ridiculous enough any where: but especially when found in a splendid folio.

COMMUNICATIONS.

AN IMPORTANT DUTY.

The following communication is from an anonymous correspondent: but our readers will probably agree with us in thinking, that it has been furnished by *one who has been long distinguished for his devotion* to the objects he so earnestly recommends.

For the Western Recorder.

Infinite responsibilities rest upon parents and guardians of youth, as well as upon ministers of the gospel. For the happiness or misery, not only of the rising generation, but of unborn millions, must in a great measure depend upon the exertions that are made by others in their behalf. Sloth, or indifference in such a case therefore must be highly criminal and without excuse.

The united efforts of all, who wish to promote the cause of the Redeemer, are imperiously demanded in aid of the rising generation, in forming their morals and in furnishing their minds with a knowledge of their duty to God and their fellow men.

For the accomplishment of this most important object, Sabbath Schools and Bible Classes ought to be established in every section of our country, and a juvenile library, consisting of moral and religious books, connected with each. By means of the National Sabbath School Union, lately formed in Philadelphia, a way is opened for the accomplishment of this interesting design. But, to complete the system, branch unions ought to be formed in each state, and probably it may be necessary to have one in each county, all to be auxiliary to the National Union, and by means of one or two faithful agents, depositories of the most interesting books might be established in every state and county, where each school might be supplied with the best of books at a very reduced price. And it is hoped that some benevolent individuals will plant a small fund in connexion with each depository, to enable the keeper to give a donation in books to every new establishment which may be formed. This would be the means of establishing a library and opening a Sabbath School in every town and settlement in the United states.

In selecting books for such libraries, much care ought to be exercised, to see that nothing of an immoral or sectarian character be admitted; for it ought not to be the intention of Sabbath School teachers to promote any peculiarities of a sect, or party, but to lead the youth to heaven through the way marked out in the sacred volume. For this purpose, pious teachers, if possible, should be employed in every school. The vast importance of securing the best qualified persons to become superintendents and teachers, will call loudly upon all ministers of the gospel, and parents, to exercise their wisdom and prudence in making a judicious selection.

And teachers of Sunday Schools ought to meet frequently for prayer, and mutual improvement among themselves.

That the blessing of the Great Head of the Church may rest upon this, and all the benevolent efforts of the day, is the prayer of every true Christian,

"C. G." is too imperfect to be admissible. "My native Village," in our next.

From the Christian Mirror.

CHEAP SCHOOL MASTER OBTAINED.

Mr. Editor.—About a year since, I requested you to give notice, that a cheap school master was wanted to take charge of a school in the town of Ignorance. I have thought likely enough you would be pleased to hear something respecting said school the last winter. I thought at first of writing you soon after the school closed; but it occurred to my mind, that, if you should publish my remarks, they would do more good at this season of the year, when so many are ready to work *cheap* through the winter, if they can only be employed in school keeping. This is the principal reason why you have not heard from me before.

I shall now begin by informing you, that the class was furnished with a cheap school master; but not *cheap* in the sense in which the agent was instructed to employ one.—He was particularly charged to get one, who would keep *cheap*, without any regard to his qualifications for such a responsible employment. But to the great grief of many, he failed. Many offered their services; but none of them were disposed to keep *quite so cheap* as he wished. So he delayed engaging an instructer, till all the *cheap* school masters were employed. Now he and others, began to wish he had offered a few shillings more, and then they could have had a school. But none could reasonably blame the agent, for he followed his directions to a farthing. The prospect was now, that they would have no school for the winter. But Providence furnished a man, and taught them an important lesson. About this time, a young man, who had spent some time at a very respectable Academy, with a view of getting a liberal education, having completed his studies preparatory to entering College, passed through this town on his way to his friends, with whom he calculated to spend the winter.—He called at a public house for some refreshment, and while there, he became acquainted with some of the circumstances which I have mentioned. And though, when he called, he had not the most distant idea of engaging in a school, yet, on learning their situation, and feeling he might spend the winter as profitably if not as pleasantly there, as with his friends, he was induced to offer himself as a school teacher. This circumstance was immediately communicated to the agent, who called on the young gentleman, and after a few words by way of introduction, wished to know on what conditions he would take their school. Learning that the class was not very large, and considering he had never instructed a school, he offered to keep for sixteen dollars per month, provided he could board at one place. At this proposal, the agent stared and shrugged up his shoulders, and thought to dismiss the subject at once. But, however surprising it may appear, the agent was induced to engage this young man at the above price, though about twice the sum any former school master had received.

We must now hurry away to the school, and see how he figures in his new employment. When he entered the house, he found it pretty well filled with scholars.—He soon called them to order, and after ascertaining what books they had brought, and what studies they were to pursue, he observed with a great deal of feeling, that he should expect to open and close the school by prayer. One overgrown fellow immediately said, "Master A—— has teached our school six winters, and *he* never prayed in school." Silence was commanded, and a few remarks relative to the nature and duty of prayer were made. The school was then opened by a short and appropriate address to the throne of grace. Reading was the next exercise. He soon discovered how deficient they were in the art of reading. Some read very loud and fast, paying no regard to their stops. Others read in a grumbling whisper, with now and then the syllable *er* hung on to the end of the words. Others murdered their pronunciation, saying *tu*, and *du*, and *forenune*. On being corrected, and told to pronounce *too*, and *doo*, and *forenoon*, the scholar above mentioned, said, Master A—— said *tu*, and *du*, and *forenune*, and *arternune*. After the school had read, some of the first scholars were called on to recite their lesson in grammar. Instead of having commenced a review of the first principles of grammar, they came forward with a lesson as they supposed in *Pope's Essay*. They felt themselves well acquainted with the subject; for they could tell almost any part of speech in the English language. It is not very uncommon to find such superficial grammarians. Some instructers never think of requiring a scholar to tell any thing more than the part of speech, and the case of nouns, and modes of verbs. When our new master got through with the exercises the first day, he saw something what he had to do. He was sensible that one thing must be done, or he might just as well give up his school as continue it. He was sensible that their attention must be directed to the *first* principles. They must learn what letters and syllables and words are. They must know the sound of different letters, and different syllables or words. They must know what accent, emphasis and cadence mean. They must be familiar with punctuation, or the stops and marks. And then they must understand what they read, or never be good readers. He laid this subject before them in a new light. He made them think reading was an important part of education.—He called their attention to it according to the importance of the subject. And so it was with every thing attended to in school. His remarks on studying grammar were entirely new to them. They had never been required to give the reasons *why* and *wherefore*. They had heard nothing about government, and agreement, and connexion, and relation. They had thought that the *ne plus ultra* of grammar consisted in being able to distinguish the different parts of speech. In addition to what he said relative to their studies, he observed that he must have good order in school.

You now see, Mr. Editor, how this new master commenced his work; and you will conclude at once, if he held out as he began, he was a cheap school master. He was faithful to his calling. He spared no labour in imparting instruction. He also paid particular attention to the morals of his scholars, and not only instructed them by precept, but by example. He appeared to be a sober, pious man. And though some parents thought at first, it was needless to have prayers in school, yet they generally approved of the practice, and were highly pleased to find their children under the care of so worthy and so capable an instructer. There was but one parent so imprudent and wicked as to take his child from school, on account of his receiving a deserved, though by no means a severe punishment. Excepting this circumstance, every thing went on much more harmoniously than could be expected. The improvement of the school was highly commendable. The difference in their reading was great.

Now, Mr. Editor, if you hear any inquiries for *cheap* school masters, you can tell them, that *good* school masters are always *cheap*. EGO.

MISCELLANEOUS.

NAPOLEON HIS OWN ACCUSER.

In a conversation with Count Las Cases, the Emperor one day communicated some details respecting an ancient friendship which he had for the wife of Therau, the representative of Nice. "I was," said he, "very young when I first knew this lady: I was proud of the favourable impression I had made on her, and siezed every opportunity of showing her all the attention in my power. I will mention one circumstance to show for what trivial causes men sometimes abuse the authority on which the fate of their fellow creatures depends; for I am no better than the rest. I was walking one day with the representative's wife, inspecting our position in the neighbourhood of the Colonel de Tende; when I suddenly took it into my head to give her an idea of an engagement, and for this purpose ordered the attack of an advance post. —We were the conquerers it is true, but the affair could be attended by no advantage. The attack was a mere *whim*, and yet it cost the lives of several men. I have never failed to reproach myself whenever I looked back on this affair."

SEIZURE OF THE DANISH FLEET BY ENGLAND.

The following extract from "*Fouche's Memoirs*," Just published, is a tardy but not unimportant vindication of a measure, which at the time, produced a vehement conflict of political opinions:

"About this time it was that we learned the success of the attack upon Copenhagen by the English, which was the *first derangement of the secret stipulation of the treaty of Tilsit, by virtue of which the Danish fleet was to be placed at the disposal of France!* Since the death of Paul I., I never saw Napoleon give himself up to such violent transports of passion. That which astounded him most in that vigorous stroke, (*vigoreux coup de main*) was the promptitude with which the English ministry took their resolution. He began to suspect some new treachery in the Cabinet and gave me orders to ascertain if it had nothing to do with the ill will created by a late removal,"—that of Talleyrand from the office of Foreign Secretary.

[*Boston Tel.*

ROYAL FAMILY OF FRANCE.

Louis 18th was born at Versailles, Nov. 17th, 1755.

Charles Philip Count D'Artois, the new king, brother to the late king Louis 18th, born at Versailles, October 9th, 1757—Widower, 2d June, 1805, of Maria Theresa, of Savoy. From this marriage the following:

Louis-Anthony, Duke of Angouleme, born at Versailles, August 6th 1775, married, 10th June, 1799, to Maria Theresa Charlot of France, daughter of Louis 16th, born at Versailles, December 19th, 1778.

Caroline Ferdinanda Louisa, princess of the two Sicilies, born November 5th 1798, married June 17th, 1816, to Charles Ferdinand, of Artois, Duc de Berry, second son of the new king.—widow 14th February. 1820, by this marriage the following:

Henry-Charles Ferdinand, Duc de Bordeaux, born 29th September, 1820.

Louisa Maria Theresa, Mademoiselle, born September 21, 1819.—*D, Adv.*

Some idea of the Military resources of Russia, may be formed from the following statement which has found its way into the political papers.

July, 15.—It appears from a document published by the German Journals, that Russia has at this moment, 950,000 men under arms. Of this number, 677,500 men are in active service, namely, 1st army under Gen. Sacken, whose head quarters are at Mohilow, 320,000; 2d army, under Count de Wittgenstein, upon the Pruth, 100,000; Georgian army, under Gen. Yermolow, at Tiflis, 60,000; Lithuanian army; whose head quarters are at Wilna, 80,000;—Polish army, head quarters at Warsaw, 30,000; the Imperial Guards, under General Ouwarow, 30,000. The disciplined Cossacks, amount to 7,500 men. There are moreover, 50,000 men distributed over the military colonies established in the governments of Novogorod, Cherson, and Charkow.

EFFECTS OF QUACKERY.

Professor Olmsted mentions the following case that occurred in the county of Wake, in North Carolina. We copy from the Carlisle Adviser, the following extract:—

"When I came into the porch, says the Professor, he was sitting before the entrance in an elbow chair, surrounded with pillows, with no clothing but a frock of linen that came half way down his knees.—The ghastly image of death was imprinted on every part of his emaciated frame.—The bones of his arms and legs were hardly covered with flesh; and the joints of the knees, and the large joints of the fingers, were increased to an enormous size. His knees were drawn together beyond the power of separation, shortening the left leg so that nothing but the toes reached the floor. The hands were forcibly and irremoveably fixed to the breast, the distorted fingers being bent backwards, forming an arch over the swollen mound at the joints. A little motion with the ends of the fingers was all that the sufferer could produce, and I was much impressed with the insensibility of man to his ordinary blessings, when I saw this poor invalid call several times for a servant to come and brush off a fly that was biting his leg unmolested. On his back was a large running sore, which his friends were uncertain whether to ascribe to disease, or to the effects of lying so long in a horizontal and immoveable posture.—The daily dressing of this sore, which was performed while I was present, gave him so great pain, he was unable to set up a moment after it was completed. Three servants took him up with all possible care and laid him on the bed, while the excruciating misery which this gentle movement produced, filled the mouth of the sufferer with groans and entreaties. There he lay bewailing his lot in a hollow, piteous tone, and crying, "Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past!" On inquiring the cause of his sufferings, I was told, that three years ago, being afflicted with rheumatism, he took the advice of a quack to attempt its cure by enormous doses of sulphur. With this view, he mixed a pound of sulphur with five quarts of water, and stirring it, took half a pint three times a day, until he had taken six pounds. Soon after commenced the pain and distortion of his limbs, which had subjected him to still increasing and excruciating sufferings ever since."

If one has a job on hand, never so important or so trifling, he will have it done by a regular workman—and if his domestic animal is taken sick, he will employ the first-rate help that can be obtained; but if sick himself, or if his family or friends are ill, how ready is he to pursue the opposite course and prefer an imposter, an ignoramus, a dunce, to a regular physician!

WIFE-WHIPPING.

Extract of a letter to the Editor of the Cheraw Intelligencer.

"While at Patterson, New-Jersey, a circumstance occurred which to me was of a most novel and extraordinary nature. I was told, however, it was a custom of that place. A man flogged his wife severely.—He was arrested and taken before a jury of 21 women. They sentenced him to be whipped until he should appear perfectly penitent, and beg his wife's pardon on his knees. He refused. Seven cow-skins were accordingly provided, and were actively employed by seven of the 21 women, on the back of the criminal—He still continued stubborn.

"Seven others then took the cow-skins, and lashed him well. Still he remained refractory. The remaining seven with much energy commenced operation; they fleeced him so severely, he was at length compelled to "surrender at discretion." They then *ducked* him, and compelled him on his knees, to ask forgiveness of his injured wife. Whether or not the parties were authorized in this extraordinary measure by law, I cannot say. It was generally considered a just and salutary punishment. I should suppose that one or two repetitions of this summary and degrading punishment, would effectually put a stop to *wife-whipping*."

A DEMONSTRATION IN NATURAL PHILOSOPHY.

There is a man travelling in England, and exhibiting in one cage, a dog, a cat, and a mouse and a sparrow; they live together like brothers and sisters. These four animals sleep in the same bed, and eat at the same dish; the dog indeed serves himself first, but does not forget the cat, who has the complaisance to give the mouse certain tit bits to his taste, and to leave to the sparrow the crumbs of bread, which the others do not envy him. The dog licks the cat, the cat combs the dog, the mouse plays with the cat's paw, and the sparrow flutters high and low, pecking sometimes one and sometimes another. The man with his cage may be very properly designated by the appellation given him at the head of this article. He proves that the dog and cat are not belligerents by instinct but by prejudice and practice. But again, he proves, that if these animals are by nature belligerent, their antipathies may be removed by making them better acquainted with each other. What an ocean of blood—how many millions of lives—how many fair cities, might be saved to the world every century, by the worlds taking a lesson from this philosopher, and shutting its belligerent inhabitants up in cages till they became better acquainted with one another.

A HARD QUESTION.

If the reasonings of Universalists are conclusive against a *state of punishment* after death, may not the same or a similar mode of reasoning be conclusive against a *state of salvation* after death!—and thus lead us to adopt the old antiscriptural tenet of the Sadducees, that there is no future state, either of rewards or punishment?

— [*Bost. Patriot.*

CONTRADICTIONS IN SCRIPTURE.

A Deist boasted to a preacher that he could prove almost any thing by scripture, except that there was no God. The preacher immediately offered his assistance, saying, that also could be easily proved.—And as the Deist appeared very anxious to know where such a passage might be found, the preacher opened the Bible at the fifty-third Psalm, and showed him the plain words,—"There is no God." But on examining, the Deist found them connected with, "the fool hath said in his heart," and replied, "that is dealing unfairly with the passage." "Very true" said the preacher, "and so you must always do when you attempt to prove erroneous doctrine by scripture."

The present king of Persia made many inquiries of Sir Hartford Jones respecting America, saying, "What sort of a place is it? How do you get at it? Is it under ground, or how?"

Lowliness of mind is not a flower that grows in the field of nature, but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus.

J. M'GARRY,

MERCHANT TAYLOR, at No. 114, Genesee-street, at the sign of the Grand Erie Canal Boatman, offers for sale a fresh assortment of ready made Clothing, of all descriptions and of good quality. Having been liberally patronized he returns to the public his thanks, and assures them that his desire to merit business is undiminished, and that his ability to do it is greatly increased. He has in his employ a number of very superior workmen from New-York; and, deeming punctuality and good workmanship the 'life of business," he hopes to see his shop very generally patronized. He will attend to the business of those who may please to employ him with promptness and in a manner not to be excelled.

CUTTING.

The subscriber would inform the Farmers, in the vicinity, and others, that work will be cut for women to make up, and warranted to fit if properly made. Produce taken for pay.

JOHN M'GARRY.

Utica, Oct. 5, 1824. 1—6w.

SECOND VOLUME
OF THE
Western Recorder.

As the patronage hitherto extended to the Recorder, has been such as to equal the most sanguine expectations of the publishers, they are happy to state, that arrangements are made for issuing it weekly the ensuing year, agreeably to an intimation contained in the original Prospectus. It has been the wish of some that the Recorder might be issued in the octavo form on account of the greater convenience in binding. As this plan would lessen the labours of the Editor and publishers, there could be no objection against it on their part, except what would arise from a desire to favour *in reality* the interests of their patrons. Let an octavo paper be unfolded till it assumes the *ordinary* shape and the quantity of blank margin that meets the eye may sufficiently explain our meaning.

The second volume commences with Jan. and the net proceeds as originally intended, are to be devoted to two important institutions in the Western District. It is hoped that the necessary advance in the price will not be found to operate as an objection; for the terms now proposed are as low as is usual in similar undertakings—They are as follows:

TERMS.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*

MERRELL & HASTINGS, have constantly on hand for sale—*MUSICA SACRA: or Springfield and Utica Collections united.* Edited by Thomas Hastings and Solomon Warriner. Also, Appendix to Musica Sacra, Musical Reader, and Dissertation on Musical Taste, by Thomas Hastings.

The above Works may also be had at the principal Book-Stores at the East and South.

Utica, August 17, 1824.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.